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ABSTRACT

The 10 illustrated readers in this learning packet are about Hoksila, a little Lakota boy and Winona, a very special little Lakota girl. Hoksila lived a long time ago on what is now the Rosebud Sioux Reservation. He was growing up when the old Indian ways and culture were still intact but threatened. Winona was to be gifted in medicine and healing. It was not uncommon among the Plains Indian groups for women to have skills and gifts in medicine. These women were honored and respected. They played an important role among the people. Winona was to be one of these highly respected women. The Hoksila stories are: "Hoksila", "Hoksila and the Wolf", "The Peace Pipe", "The Vision", and "The Wasicu". The Winona stories are: "Winona", "Winona and the Fawn", "Winona at 'On The Tree'", "Winona Becomes a Woman", and "Winona and the Sacred Medicine". The two teacher manuals accompanying the readers give: motivational information to present prior to reading each story; discussion questions to stimulate thought and to assure that all children learn from the story; a worksheet to be used by the children individually to further reinforce their learning; and suggested activities to correlate with the story. The suggested activities do not require special materials or equipment. (Author/NQ)

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Hoksila Series Teachers Manual

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RC009419

Teachers Manual
to accompany
the
Hoksila Series

Material Developed
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1975

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This learning packet has been designed to aid you, the teacher, in presenting the Hoksila series most effectively. There are three items to accompany each story.

The first section is **motivational information** for you to present prior to reading the story. This is followed by **discussion questions** to stimulate thought and try to assure that all children learn from the story.

The second item is a **worksheet** to be used by the children individually to further reinforce their learnings.

The third item contains **suggested activities** to correlate with the story. These are activities that children should enjoy. None require special materials or equipment.

Use any or all of these materials as you find them helpful in your class situation or adapt them in any way you feel is appropriate.

Hoksila

Preliminary Information:

Since this is the first Hoksila story you will need to explain that Hoksila is a little Lakota boy who lived a long time ago on what is now the Rosebud Sioux Reservation. He was growing up when the old Indian ways and culture were still intact but threatened. Explain that the stories will help them learn about what Indian life was really like and they can share fears and dreams and joys with Hoksila.

Use the discussion questions after reading the story.

Discussion Questions:

1. Why was Hoksila happy when summer came? Do you ever feel that way?
2. What did Hoksila want to do with the hunters?
3. How did Hoksila disobey his mother?
4. What did Hoksila hear when he put his ear to the ground?
5. How did Hoksila help the hunters?

II. Worksheet to Accompany **Hoksila**

Fill in the blanks with the words listed below.

1. Hoksila was a little boy.
2. He lived on the
3. Hoksila already knew how to make a and
4. Hoksila followed the hunters and when he heard a deep rumble he knew it was the

5. The Lakota word for buffalo is

Tatanka bow, arrow Lakota

Rosebud Tiyospaye Buffalo

Do you thing Hoksila learned an important lesson in this story?

What does it mean when it says Hoksila walked in a hunter's moccasins and they were too big?

Suggested Activities to Accompany **Hoksila**

1. Draw a picture of a buffalo. Make it a large buffalo that fills your paper. The write on another page all the things Hoksila and his family used from the buffalo. Get help on this from your teacher and from encyclopedias. You will be surprised at your long list.
2. Save your picture and your list.
3. Look up some real Sioux Indian designs. Now you try some. Encyclopedias will have some. Other books about Indians will also have some.
4. Save your best Indian designs.

Hoksila and the Wolf

Preliminary Information:

You will want to explain that Peace Pipes were made of very special stone only available in a few particular places. All sacred pipes were made of this special pipe stone.

Another fact to stress is that young Lakotas earned their names as they grew older. Very seldom did an individual carry the name in adult life that he was known by as a child. Since names were earned by brave deeds they held a great deal of significance.

Discussion Questions:

1. Where were Hoksila and his father going?
2. When the wolf came, why did Wamblee Sapa tell Hoksila to stay close to the fire?
3. Did Hoksila thing quickly to help his father? What did he do?
4. Why did Hoksila feel good about his new name? What was his new name?

Worksheet to Accompany **Hoksila and the Wolf**

Name

Answer the questions in the blanks.

1. Why were Hoksila and Wamblee Sapa going to Black Pipe?

2. What things did Hoksila see on the trip to Black Pipe?

3. Why did Hoksila have to help his father fight the wolf?

4. What did Wamblee Sapa say to Hoksila about helping him and saving his life?

5. Write three words that tell how Hoksila felt when the wolf was hurting his father?

Suggested Activities to Accompany **Hoksila and the Wolf**

1. Look up gray wolves in an encyclopedia or other reference book. Write a short paragraph about these wolves. You may want to make a picture of a wolf to go with your paragraph.
2. Save your writing and picture.
3. Find a picture of a real peace pipe. Draw it as carefully as you can so it looks like the real ones do. Cut it out and mount it on colored paper.

The Peace Pipe

Preliminary Information:

Explain very carefully to the children prior to reading the story to them that the Peace Pipe had deep religious significance for the Lakota people. It was very important for the clan or Tiyospaye to have one of their own. Help them to see how the Peace Pipe helped them pray. Also ask the children to listen for Hoksila's thoughts as presented in the story. See if they can capture the sense of foreboding that touched Hoksila while watching his Grandfather work on the Pipe.

Discussion Questions:

1. What did Hoksila's Grandfather tell him about how the people got the Peace Pipe in the beginning?
2. What were some of the things Hoksila thought about while sitting with his Grandfather?
3. Did Hoksila have some frightening thoughts? What were they?
4. Who was Chetan Numpa? What did he do in the story?
5. After the ceremony with the Peace Pipe what did the people do? What do you think they had to eat at the feast?

Worksheet to Accompany **The Peace Pipe**

Name

Draw a line from the list of words to the group of words that best fits on the other side.

Rosebud Tiyospaye	The Lakota name for God
Wakantanka	A special man who prays and helps the Lakota people
Medicine Man	The big family or clan that lived together
Peace Pipe	The special Pipe used in religious ceremonies

Write down the things Hoksila thought about as he sat every day with his Grandfather.

1.

2.

3.

4.

What kind of thoughts did he have when the "wind whispered in his ear"?

III. Suggested Activities to Accompany **The Peace Pipe**

1. Write a 5 line poem about Hoksila and the Peace Pipe. Begin each line with Hoksila. Your poem does not have to rhyme. Just make it sound nice to you and make it tell a story about Hoksila.
2. Save your poem.
3. See if you can get a road map of South Dakota. Find the Rosebud Reservation where Hoksila lived. Draw around the Reservation with a felt-tipped pen. Find the town of Rosebud. Make a little tipi and paste it right over the town of Rosebud on your map.
4. Save your map.

The Vision

Preliminary Information:

You will want to re-emphasize the importance of the vision quest amount the Sioux. It was a total experience and the whole physical, spiritual and emotional being was involved. This would be a very dramatic, even frightening time for Hoksila as his beloved and admired father was undergoing the danger and stress of the vision quest or Hamble-ceya.

The story of thunder, lightening and falling rain that does not touch the one having the vision has been told many times in many places by those re-turning from the experience.

Discussion Questions:

1. Do you think the people were glad to see Wam-blee Sapa return to camp? why?
2. Why do you think the man was staked to the ground with his arms and legs stretched as far as they could reach?
3. Do you think the rattlesnakes with men's faces were real? Why? What did Wamblee Sapa think?
4. Did the man in Wamblee Sapa's vision give him good news or bad news?
5. Do you think this was a sad story or a happy story? Why?

II. Worksheet to Accompany **The Vision**

Take a word from this list and fill in the blank spaces in these sentences about the story:

rattlesnakes

Wamblee Sapa

Tatanka

Hoksila

meal

vision

hunger

pain

Lakota

1. The people were very glad to see _____ return to camp from the Hambleceya.
2. _____ wanted to hear his father tell about his vision.
3. First, his father had to eat his evening _____.
4. Then he began to tell about the _____.
5. He told of _____ and _____.
6. Then he told of _____ with men's faces.
7. A man appeared in the vision and told of sad things for the _____ people.
8. The man in the vision said they would no longer hunt the mighty _____.

Name

Paha Wakan was a **butte** - Do you know what a butte is? Look in a dictionary and find what it says about a butte. Now write down a definition of a butte:

Now that you know what a butte is, see if you can draw one in this box.

Hoksila's father would be gone seeking his vision for four days. Underline the words below that tell about those four days.

fun
alone
frightening
pleasant
hungry
thirsty
uncomfortable
painful
delightful
comfortable

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III. Suggested Activities to Accompany **The Vision**

1. Draw 3 pictures to go with this story.
   a. The first one is Wamblee Sapa staked out.
   b. The second one is rattlesnakes with men's faces.
   c. Then draw the man coming out of the mist.
2. Underneath the pictures write what they are: using Lakota words wherever you can.
3. Save your pictures.
4. Can you and your friends make up a sad song using the word of the vision's man in the mist -- perhaps your teacher or the music teacher can write the notes for your song.
5. Save your song.

All of you try to find pictures of famous Indians. Find out why they were famous. Make a large display of the pictures. Write or print a few lines for each picture telling a little about the famous person.

How do you think Hoksila felt about his horse. Draw a picture of Hoksila riding his horse like the wind across the prairies.
Save your picture.

The Wasicu

Preliminary Information:

You will need to explain that in this story Hoksila has his first contact with white men. The soldiers with their guns shooting precious game indiscriminately were frightening. The peaceful existence of the Lakota on the Prairies was to be shattered. The implications of this story are many and the discussion questions will deal with some of them.

Discussion Questions:

1. Why did Hoksila think the Wasicu must be from some "far away Tribe"?
2. What were the strange sticks the white men carried and used?
3. How do you think Hoksila felt when he found the deer lying in a pool of blood?
4. What do you thing Wamblee Sapa meant when he said, "the time of change has come"?
5. If you were Hoksila how do you think you would have felt about the Wasicu?

Hoksila

Rc 009419

The Hoksila Series Book I

HOKSILA

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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Vermillion, South Dakota 57069

DEDICATED

to

my grandson

Justin Baptise

These are Lakota words you will find in these stories. Look at them carefully so you will know how to say them and what the words mean.

Hoksila pronounced Hok-she-la – this means boy

Lakota pronounced La-ko-ta – this means Indian people, especially Sioux indian people.

Tiyospaye pronounced te-o-chpi-yae – This means a clan or family group that lives together.

Hambleceya promounced hom-bla-che-a – This means a special kind of dream or vision.

Tatanka pronounced Ta-tank-a – This means buffalo.

Wakantanka pronounced Wa-ka-tan-ka – This is the Lakota name for God.

Wamblee Sapa pronounced Wam-blee Sa-pa – This means Black Eagle.

Paha Wakan pronounced Pa-Ha Wa-Kan – This means Holy Hill.

Wasicu pronounced Wa-she-chew – This means white person.

Chetannumpa pronounced Cha-tan-num-pa – This means Two Hawk, who was the medicine man.

Chanshasha pronounced Chan-sha-sha – This means tobacco.

Hoksila was a little Lakota boy who lived on the Rosebud Tiyospaye.

When summer came to the camp Hoksila was very happy. He could take off his winter clothes of buffalo skins and put on the soft breech cloth of doeskin. Hoksila shouted and danced because now he could swim, hunt small game and fish from sunrise to sunset.

One day Hoksila's mother said, "Many buffalo have been seen at Grass Mountain and the men will soon be leaving for the hunt."

Hoksila said, "May I go with the hunters?"

His mother said, "It is not time for you my son, you must prepare yourself for Hambleceya. You will spend each day with your grandfather. He will teach you all of the things you must know to become a great hunter like your father.

Hoksila was unhappy for he already knew how to make a bow and arrow; he knew how to trap a rabbit and stalk a deer. Hoksila could run as fast as the wind.

In the night Hoksila heard the excited voices of the hunters as they prepared for the hunt. Bows were tightened and arrows and knives sharpened. There was much talk, laughter and singing around the center campfire.

Hoksila wanted so much to go with them that he decided he would follow the men when they left at the first rays of dawn. Then Hoksila slept.

5

The warmth of the sun dancing on his face awakened Hoksila. He was very careful not to disturb his mother as he crept from their tipi.

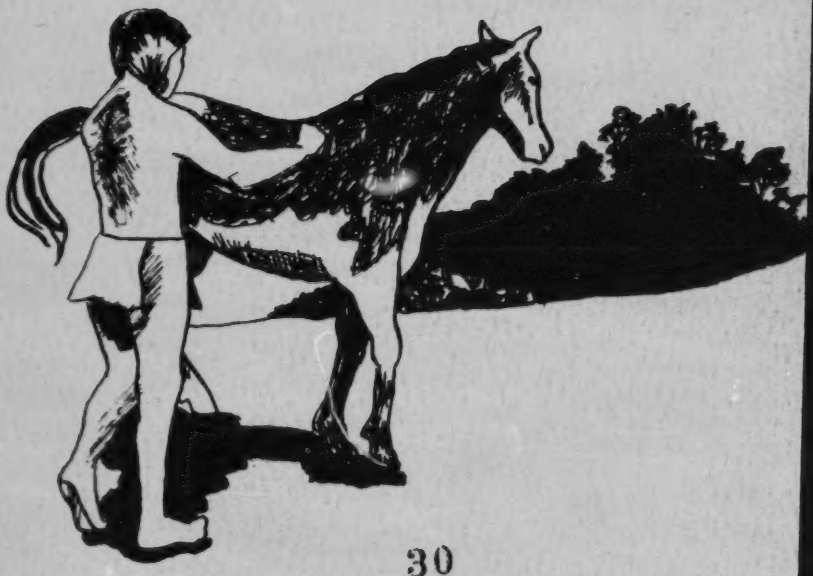
Hoksila could see a cloud of dust. Many hunters and horses were riding into the sun. This was good for he could travel behind them without being seen until they reached the Little White River.

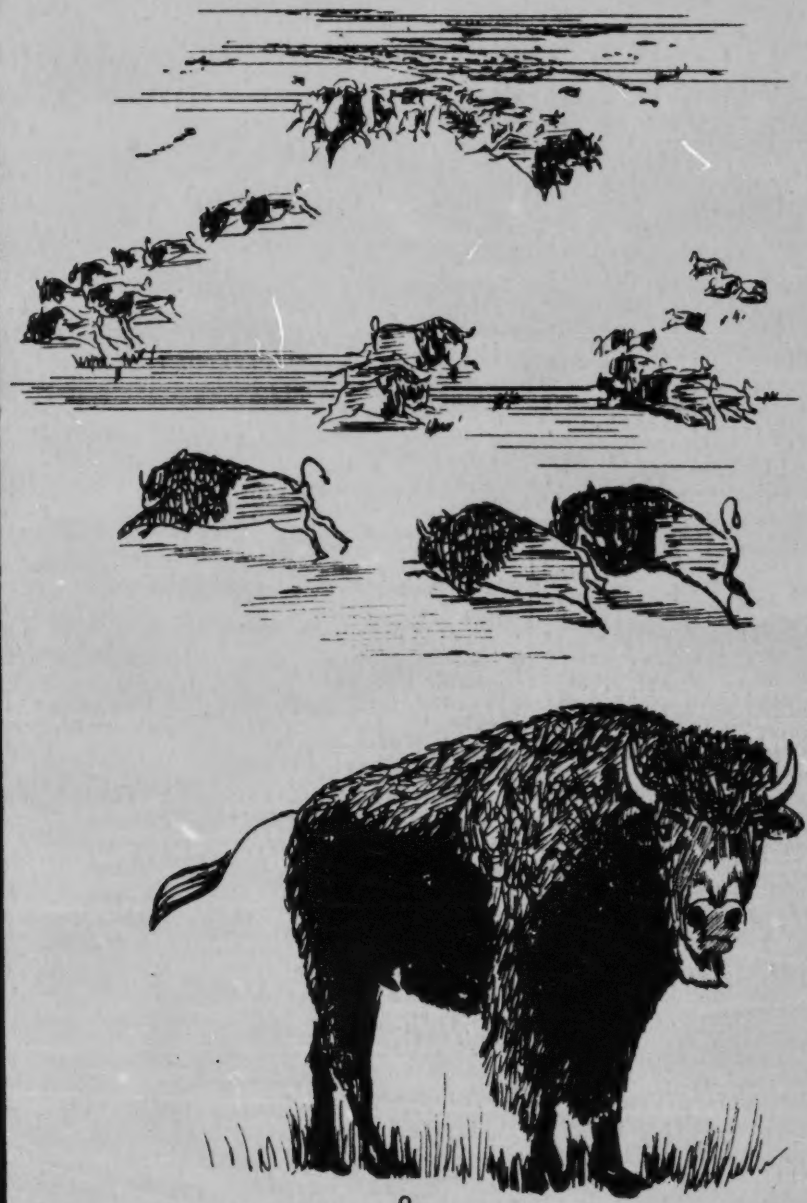
When the sun was high in the sky the hunters stopped to water their horses and eat their lunch of dried meat and berries.

Hoksila went down stream to water his horse and rest for he forgot to bring his lunch.

Hoksila lay down on the ground. All was very quiet. He did not hear the birds or the little animals, but he did hear a strange sound on the ground. He put his ear to the ground and listened carefully. The sound was deep rumble like the rolling clouds before the fire danced in the sky.

Hoksila jumped to his feet. A cloud of dust about twenty feet high was coming toward him. His heart began to pound, and his hand shook as he reached for his little bow. Hoksila was sorry he did not listen to his mother.





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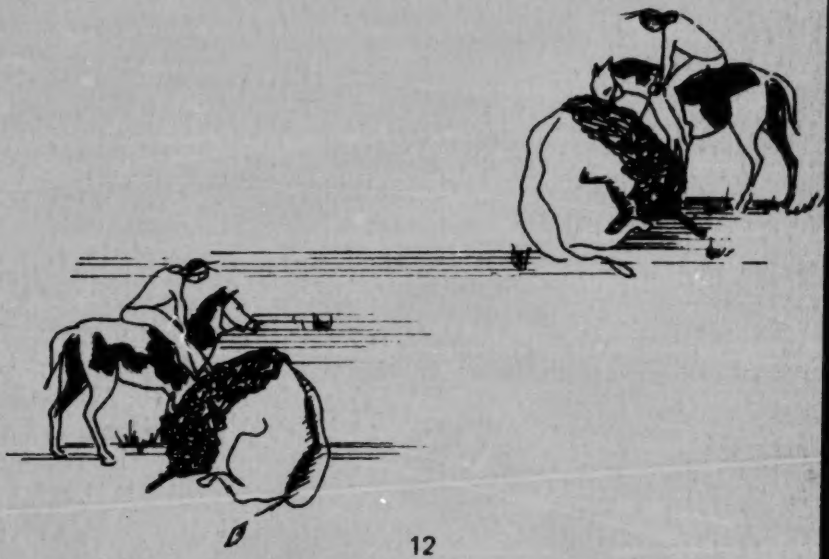
Hoksila knew that the hunters were traveling east and the buffalo were to the west. He knew that he must tell them or the Tiyospaye would go hungry when the snow came.

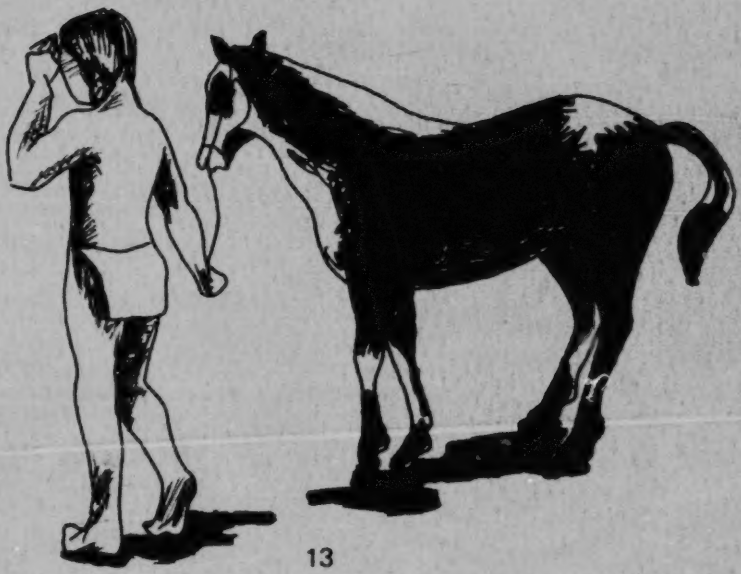
Hoksila jumped on his horse and with a mighty shout rode fast toward Warriors Creek. The hunters saw him coming and mounted their horses for they knew he brought them good news.

Hoksila shouted, "Tatanka, Tatanka at Warrior Creek." The hunters lifted their bows and arrows and with a joyous cry galloped to meet the buffalo.

The hunters killed only what they needed for food, clothing and shelter. Wakantanka had given them these sacred animals, and it was wrong to take more than they needed.



Hoksila watched in wonder. He saw the skill and bravery of the hunters. He saw the strength and power of the mighty Tatanka. Hoksila knew that he was not ready to take part in the hunt.



Soon the hunt was finished, and Hoksila's father came to him and said, "My son you were wrong to follow us. I hope you have learned that you cannot go into the big hunt until you are prepared to meet the danger. Now, go and bring the women and the travois for we have much to be thankful for."

Hoksila was happy, but he also knew that he had walked in a hunters moccasins, and they were too big.

500

Hoksila And The Wolf

The Hoksila Series Book II

RC009419

HOKSILA
AND THE WOLF

by
Evelyn Two Hawk

Illustrated by
B. Lou Hoyler

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Vermillion, South Dakota 57069

DEDICATED

to my grandson

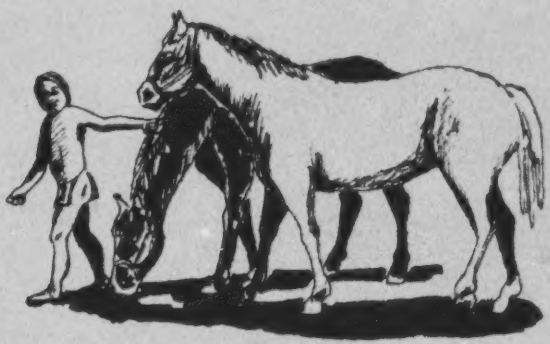
Justin Baptiste

Hoksila, the little Lakota boy from the Rosebud Tiyospaye, remembered the great buffalo hunt.

He dreamed of the day when he could join the hunters, meanwhile he tried to do all of his chores and to spend his learning time with his Grandfather each day.

One morning Hoksila's father said, "Bring the horses, today you will ride with me to Black Pipe, your Grandfather needs some stone from the hills there to make a peace pipe.

Hoksila was happy for this would be a days ride and he could be alone with his father. Hoksila's mother fixed them a lunch and packed a buffalo robe for sleeping.



Soon they were on their way.

They rode side by side. It was a beautiful day, warm and bright. The leaves were just beginning to turn red, brown, and gold.

They stopped at Corn Creek to eat their lunch and water their horses. Hoksila's father said, "We will reach Black Pipe before the sun sets."

As they rode they saw many birds. An eagle soared high above them, rabbits scurried into the bush and a doe with her fawn watched them ride by.

3.

When the sun was low in the West they reached Black Pipe. They made camp near a little stream. Hoksila took his bow and went toward the ravine to hunt for a rabbit. It would be good to have roast rabbit for their supper.

Hoksila could hear the wind playing tag in the grass. Hoksila could hear a frog in the distance calling out in his deep voice, telling all who heard, that soon darkness would come.

Hoksila did not see a rabbit.

Hoksila turned and began to run toward camp. Suddenly he knew that he was not alone. He could not see but he could feel danger close by. Hoksila ran faster, he could see the light of the campfire. He stumbled on a rock and fell. He lay very still, his heart beat a frantic tune in his ears. He heard the breaking of a twig and the soft sound of foot steps.

Suddenly there was a scream in the night. It was the war cry of the Gray Wolf.

Hoksila could hear running feet and the voice of his Father, "Hoksila where are you?"

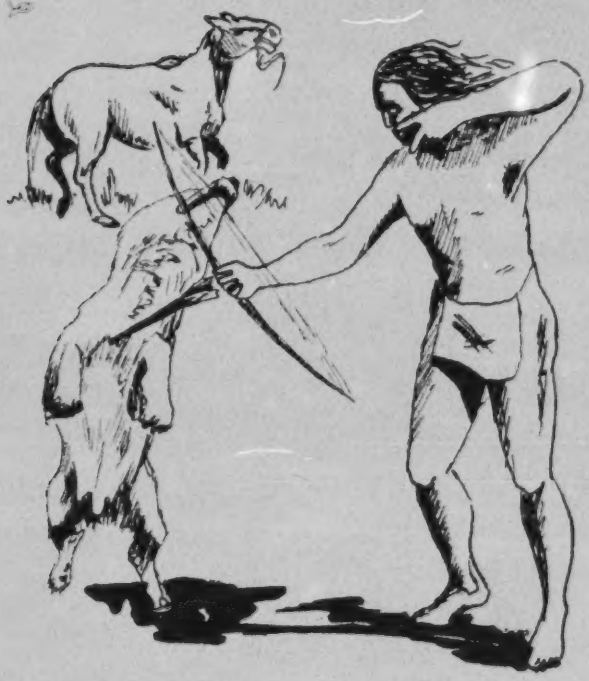
Hoksila stood up and ran as fast as he could. His father reached out and took Hoksila into his arms. His father said, "Son go close to the fire and do not move until I call you." Hoksila did as he was told.

Wamblee Sampa jumped on his horse and went to meet the Gray Wolf.

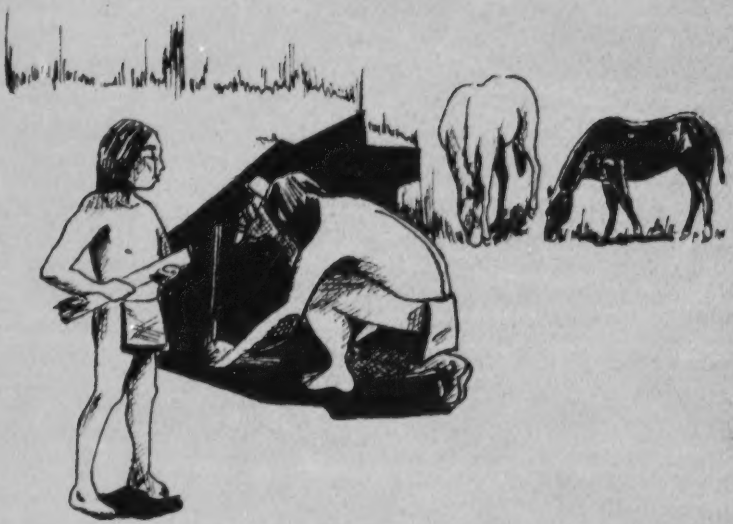
Hoksila could hear the wolf growl deep in his throat, he knew that his father would have to move fast and sure. Then the battle began. The wolf

moved carefully around the horse; suddenly he leaped into the air and his teeth sank deep into Wamblee Sapa's wrist and forced him to the ground. Hoksila could hear the sound of the struggle, he knew he must do something.

Hoksila picked up a piece of burning wood and ran to help his father. He struck the wolf on the head with the torch. The wolf let go of Wamblee Sapa's wrist. Wamblee Sapa jumped to his feet and with one mighty blow killed the wolf with an arrow from his bow. The fight was finished.



Hoksila and his father returned to the camp fire. Wamblee Sapa said, "You are a brave boy, you saved my life. Now we shall eat the food your mother sent and then we shall sleep."



When morning came Hoksila and his father climbed the cliff and chisled out a piece of pipe stone for his Grandfather.

Soon they were on their way home. Hoksila had a happy feeling in his heart. Hoksila remembered his father's words. "You are brave my son and you saved my life. Your name shall be Gray Wolf."

Hoksila knew that he had at last earned his name as was the Lakota way.

300

Hoksila
The Peace Pipe

Bruce Milne for Educ
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The Hoksila Series Book III

(4)

HOKSILA
THE PEACE PIPE

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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DEDICATED

to my grandson

Justin Baptiste

Hoksila, the little Lakota boy from the Rosebud Tiyospaye, knew that each new experience was a part of his learning time. He also knew that he must pay close attention to his Grandfather's lessons.

Hoksila's Grandfather told him a wonderful story about the Peace Pipe.

The Peace Pipe was brought to the Lakota people by a beautiful Lakota woman.

She came down from the Heavens and gave the Peace Pipe to two warriors. She told them that the Peace Pipe was sacred and must be used to pray to Wakantanka. She told them that once they smoked the Peace Pipe they were to live in peace with all people.

Hoksila did not understand all of the story but he did know how important the Peace Pipe was to the Lakota people.

When Hoksila's Grandfather was a young warrior he made a journey to the north to the Cheyenne Tiyospaye.

He visited the keeper of the Peace Pipe.

Since that day his Grandfather dreamed of making a Peace Pipe to leave with the people of the Rosebud Tiyospaye before the memory faded. He wanted to make a Peace Pipe with his own hands and now he could for Wamblee Sapa, Hoksila's father, had brought him a piece of stone from Black Pipe.

Hoksila's Grandfather called to him and said, "Hoksila you are to come to me each day while I cut the stone, you are to sit quietly and I will pray the Wakantanka will guide my heart and hands.

I will make a Peace Pipe to honor his power. We will use the Peace Pipe so that we can be a good people."

Each day Hoksila sat beside his Grandfather as he cut the stone.

He had many thoughts as he sat quietly. They were good thoughts of many buffalo, of many good summers of gathering food.

He also thought of many mild winters when there was no fear of big snowstorms, and of his time to grow to manhood.

He thought of all these things but Hoksila also felt something strange. He felt a change coming to his way of life. The wind whispered in his ear and a chill ran down his back. He could not understand this feeling but he could not bring himself to speak of it his Grandfather. He kept his strange and fearful thoughts to himself.

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At last the Peace Pipe was finished. The people of the Rosebud Tiyospaye were busy making preparations for a Thanksgiving feast. A great medicine man, Chetan Numpa was coming and he would pray with the Peace Pipe.

The day of the feast came at last. The people had formed a large circle in an open space near the Little White River. Chetan Numpa stepped to the center of the circle and the Peace Pipe ceremony began.

Chetan Numpa untied the leather string and carefully unrolled the doeskin cover.

He held the beautiful Peace Pipe in his hands.

One of the warriors gave him a chan sha sha pouch. He filled the pipe, lighted it and puffed until all could see the smoke.

Chetan Numpa began to chant. He sang of the great powers of Wankantanka, he sang of his beauty, he sang of the earth and it's goodness, and he sang of his love and concern for the Rosebud Tiyospaye.

He lifted the pipe to the four winds and the prayers ascended to Heaven.

Hoksila was happy, he would always remember the ceremony, the prayers, and the hope of the people. The feast was good, the dancing was good and Hoksila would try to grow up to be a good boy.

600

Hoksila
The Vision

The Hoksila Series Book IV

RC 00978
(5)

HOKSILA

The Vision

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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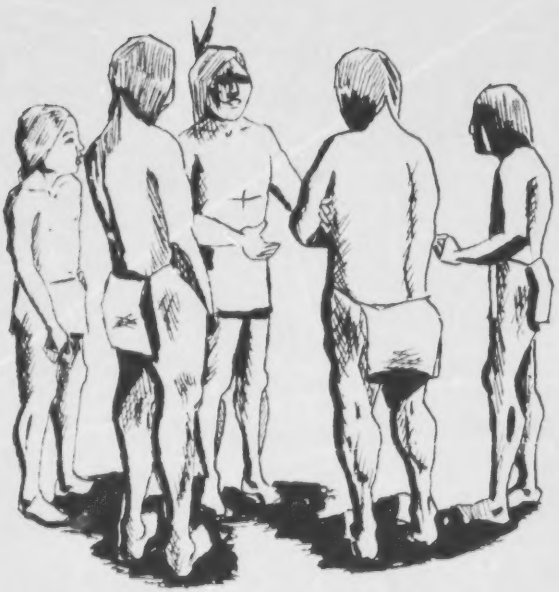
Paha Wakan was on the Rosebud Tiyospaye. It was near Little White River. Many warriors had gone to the sacred butte to seek a vision.

Wamblee Sapa, Hoksila's father, told the people that he would go to Paha Wakan again. He said, "The winds carry strange voices and I must try to understand their meaning."



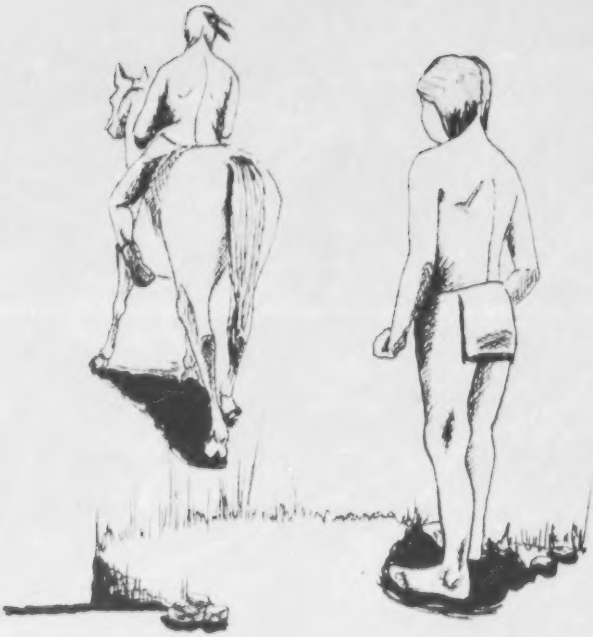
Hoksila and Wamblee Sapa built a sweat lodge. They gathered willows, leaves, branches and mud.

The little hut was round, it had a small hole in the top, the door was small and covered with buffalo hide. A hole was dug in the center of the sweat lodge.

When the sweat lodge was finished Hoksila's father prayed that he would be washed clean before he went to Paha Wakan.

Each day for three days Wamblee Sapa went into the sweat lodge. Hoksila and his Grandfather made a roaring fire. They heated large stones until they were red hot. They carried the hot stones to the sweat lodge and put them into the hole. They brought water and poured it over the stones. Wamblee Sapa sat in the sweat lodge filled with steam.

On the fourth day Wamblee Sapa rode away on his horse to Paha Wakan. Hoksila was sad to see his father go but he did not cry. Lakota boys did not cry. Hoksila swallowed hard and held his head high.



Hoksila knew that when he was thirteen winters he would go to Paha Wakan to seek a vision.

Hoksila knew that his father would be staked to the ground. He knew that he would be alone, that he would not eat or drink water for four days and Hoksila was afraid.

Early in the morning on the fifth day Hoksila rode his horse to the Little White River and waited for his father's return. When the sun first peeked over the hills Hoksila saw his father. He could hear

his voice. Wamblee Sapa was singing a strange song, one he had never sung before. Hoksila jumped on his horse and rode out to meet his father.

Wamblee Sapa had a strange look in his eyes. He did not smile but he touched Hoksila's face with great tenderness and love.

In the next moment they both threw back their heads and gave a mighty war cry. They kicked their horses and joined the wind as it raced across the prairie.

Hoksila laughed, tears streamed down his cheeks and he thought his heart would burst with love and pride for his father.

Wamblee Sapa had gone to Paha Wakan. He was a warrior, he was brave and he was a great leader of the Rosebud Tiyospaye. Hoksila hoped that some day he could be like his father.

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Hoksila and Wamblee Sapa rode into the camp. The men, women and children ran to meet them. The men shook Wamblee Sapa's hand and Hoksila heard the word waste used many times.

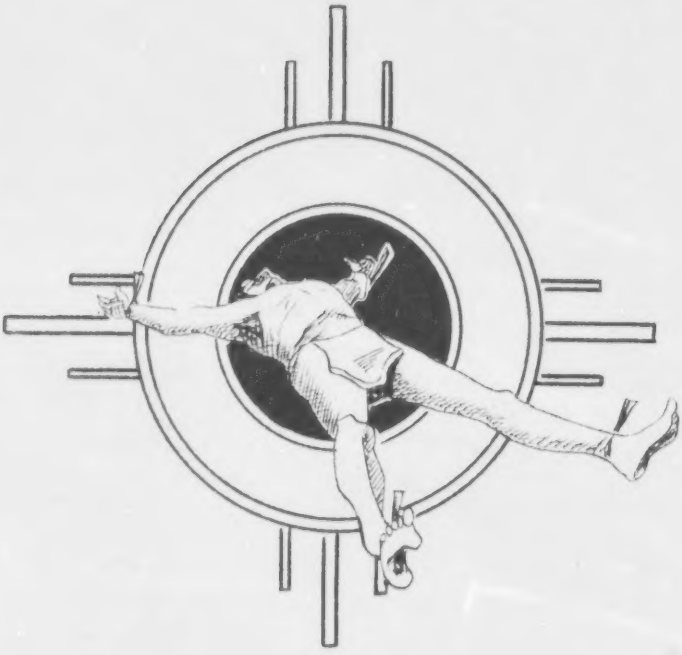
When evening came all the people gathered around the camp fire to eat the meal prepared by Hoksila's mother. When the meal was finished Wamblee Sapa told the story of the Hambleceya.

"Two warriors and I climbed to the top of Paha Wakan. The sun was beginning to make its journey across the sky. The warriors staked me to the ground. My arms and legs were stretched as far as they could reach. The warriors went away and I was alone.

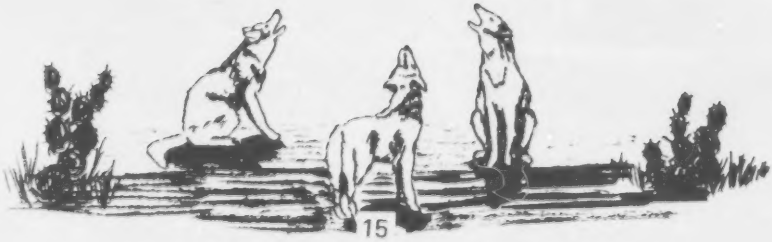
Many thoughts came to my mind. I thought of my family, my son, my life on the Rosebud, Tiyospaye and I thought how good life had been to me.

Soon I felt the heat of the sun, it was hot and I felt the empty place in my stomach, I was hungry. I felt the dryness in my mouth, I was thirsty. The sun had made its journey and night came.

When darkness came I could hear all of the night sounds. A coyote cried in loneliness. A whipporwill called to his friend, but there was not an answer and I could feel ants crawling on my body. At last I slept.



I woke up when the sun was high in the sky. My body hurt, I was hungry, I was thirsty and I was hot. I looked into the sky and the earth began to spin.



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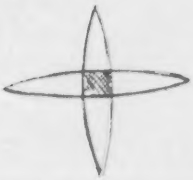
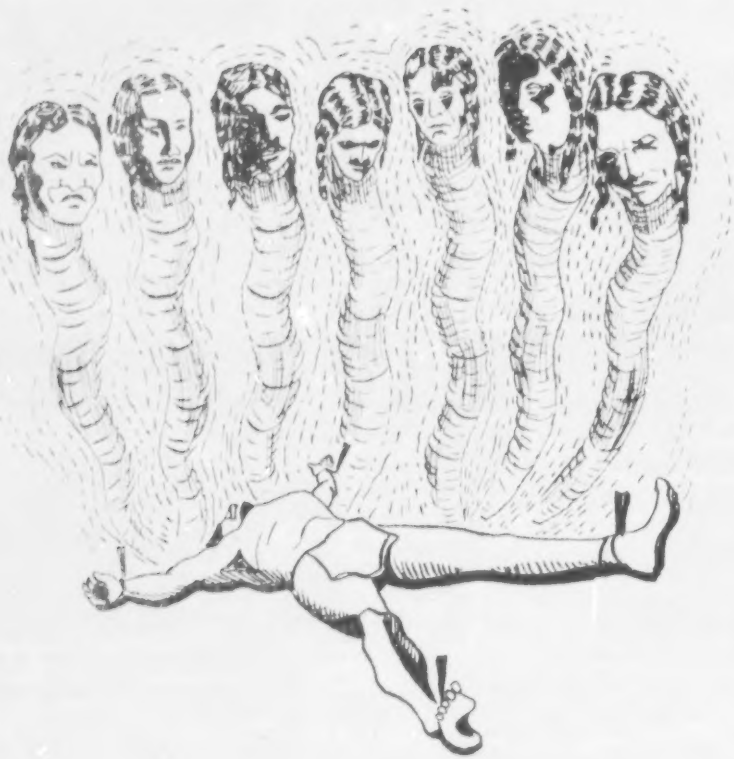


Suddenly I could hear a rattling sound, I was afraid. I lifted my head and a thousand rattlesnakes surrounded my body. These snakes were different for they had the face of a man.



The snakes smiled, their bodies moved with the wind. They came close to me and looked down at me. The largest snake said, "Wamblee Sapa do you

want food, are you thirsty? I have water." I said, "I am fasting. I cannot eat or drink water." The snake said, "We can help you get loose from the stakes." I said, "I seek a vision for my people. I must not listen to you." The snakes began to sway faster, their rattles cut off all other sounds. At that moment before I could break my hambleceya I thought these are not real. Snakes do not have a man's face. The fear left me. Lightening flashed, thunder roared across the sky. The sky opened and rain fell, but I did not get wet. Again I found peace and slept.

Early in the morning as I opened my eyes I saw a man walking in the mist. He said, "Wamblee Sapa, you must tell your people to pray with the Peace Pipe. Tell them to hunt the buffalo and gather food. Tell them to make strong tipies. Tell them to gather herbs for medicine.

The Lakota people will never hunt the Tatanka again. The people will suffer great sickness. The people will be taken to the bad lands.

Go to your people and tell them that many winters will pass until the Lakota can be free.

Tell the Lakota to be brave, to be strong, and to be patient."

The man went away as he had come.

Wamblee Sapa's voice shook. The women began to make a mournful sound. The men sang the death chant.

Hoksila was sad but he was also brave. He knew in his heart that some days are bad and some are good. He would wait and see.

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Hoksila
The Wasicu

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The Hoksila Series Book V

HOKSILA
THE WASICU

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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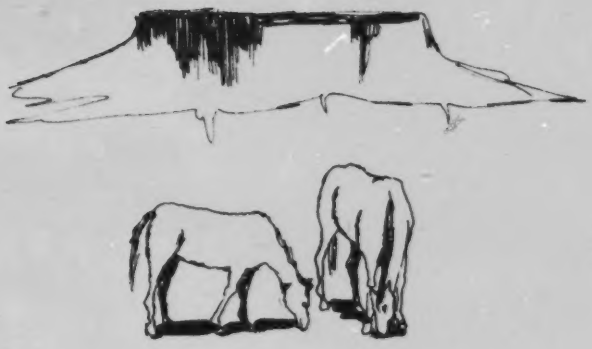

Hoksila's days on the Rosebud Tiyospaye were very busy. He learned many things from his Grandfather.

He did chores each day and he went with his mother and father to gather food for the winter.

Hoksila remembered the Hambleceya and worked very hard.

2

One day Hoksila's mother asked him to take a message to his aunt who lived near Ring Thunder.

Hoksila started early in the morning on his horse. As he rode he looked at the beautiful rolling prairie, he listened to the songs of the birds and he smiled at the little prairie dogs as they barked and ran to their holes. He was happy.

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Suddenly Hoksila's horse stopped, he perked up his ears and began to stomp at the ground. Hoksila knew that he must seek a hiding place as quickly as possible.

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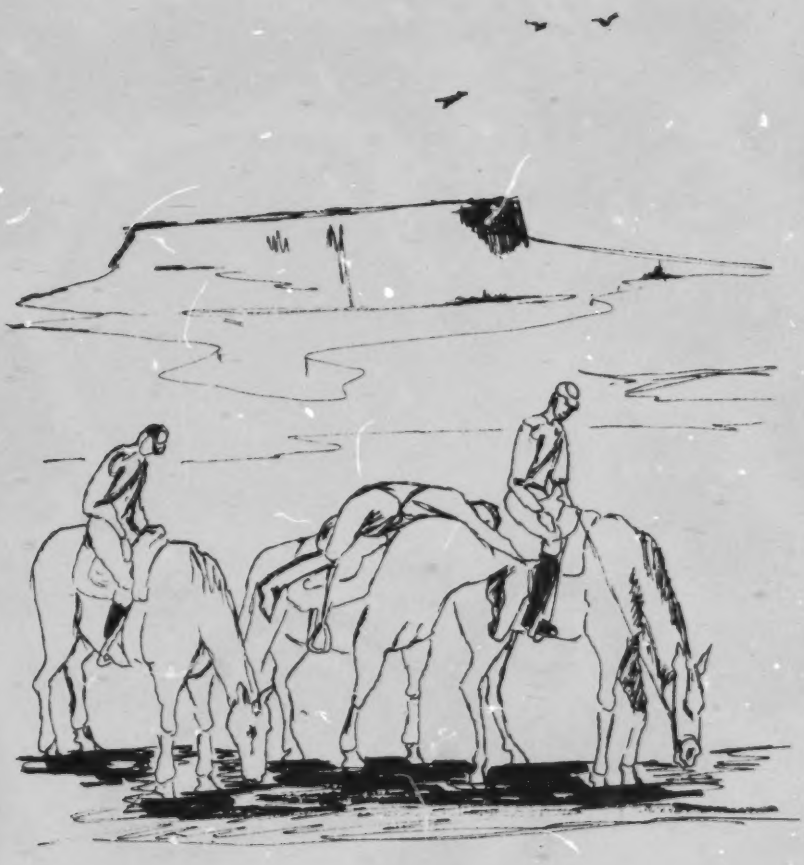
He rode to a small grove of trees, he made his horse lie on the ground and he walked to the edge of the grove of trees and lay down in the tall grass.

Hoksila watched the horizon carefully - soon he saw many riders coming toward him.

They were men on horses but they were different. He could see that they did not wear leather clothing as he did, but wore clothes made of something he had never seen before. They were the color of the sky just before the sun went to sleep, they also had ropes on their shoulders that were the color of the sun and even their war bonnets were different. He also noticed that they carried long hunting knives on their belts. Hoksila was frightened.

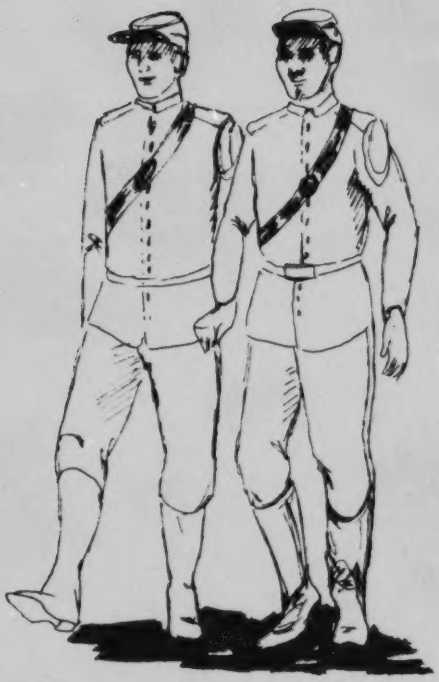
As they came closer his eyes popped for the men had different colored skin, they were white. Some of the men had yellow hair as well. Hoksila had never seen men like this and he thought they must be from some far away tribe.



The men stopped by a little spring to water their horses.

They took food from their packs and began to eat their lunch. They began to laugh and talk.

Hoksila did not understand the strange sound they made.



Two of the men stood up and began to walk to the spot where Hoksila had his horse.

As they came closer one of the men shouted and began to run.

Hoksila's horse stood up and broke into a fast gallop. Several of the men jumped onto their horses and chased Hoksila's horse.

The other men picked up their strange looking sticks and seemed to be frightened. Hoksila lay very still. He did not want them to find him.

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Soon the riders came back and Hoksila could see that his horse had gotten away safely.

When riders reached the others they seemed to talk. The sounds were excited and hurried.

At that moment someone shouted and pointed at something in the trees.

One of the men lifted his stick to his shoulders,

there was a sudden sharp cracking sound

and the men rode away fast from the spring and away from the little grove of trees, soon they were out of sight.

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Hoksila stood up and went in the direction that the man had pointed his stick. He found a young deer lying in a pool of blood.

Hoksila wondered at the power of the strange sticks. He felt a chill creep over his body and he began to run toward home, the message to his aunt forgotten in the excitement of the day.

When Hoksila arrived at his home, he looked for his horse and sure enough, the horse was in the corral, then Hoksila looked for his father Wamblee Sapa.

He found Wamblee Sapa in the woods cutting ash to make a new bow for Hoksila.

Hoksila quickly told his father of the strange men, their strange hunting knives and their strange sticks.

Wamblee Sapa said, "The time of change has come as told to me in the Hambleceya, but do not be afraid for we are together and Wankantanka will show both the Lakota and the Wasicu the road to peace and happiness."

Hoksila did not feel like a little boy anymore and he wondered at the words of his father, but at that moment a friend called out to him, "Hoksila come and play tag." The fear of the day was forgotten as Hoksila ran to meet his friend.

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Winona Series Teachers Manual

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(2)

Teachers Manual

to accompany

the Winona Stories

Material Developed

by

Loraine Webster Ed.D

The University of South Dakota

1975

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The University of South Dakota
Vermillion, South Dakota 57069

Winona

Preliminary Information:

The children need to know that the Winona stories are about a very special little Lakota girl. This child was to be gifted in medicine and healing. It was not uncommon among Plains Indians groups for women to have skills and gifts in medicine. These women were honored and respected. They played an important role among the people and Winona is to be one of these highly respected women.

Discussion Questions:

1. What was the dream Tall Woman had the night Winona was born?
2. Who was Singing Bird? Why did White Feather want Singing Bird to help when Winona was born?
3. How did the people feel when the baby Winona was born?
4. Do you think Winona was going to be special and important to her people.

Worksheet to Accompany **Winona**

Name

1. The baby girl in this story is
2. Her mother is called
3. Her father is called
4. White Feather's Grandmother was called
5. Winona was born when the leaves were
6. After Winona was born there was a great

Tall Woman

Winona

feast

falling

White Feather

Singing Bird

Finish the sentence in the way you think best.

Winona was a special baby girl because

Suggested Activities to Accompany **Winona**

1. Get a long, long piece of paper. Spread it out on the floor and divide in into five parts. Then several of you can make a picture to go with each one of the Winona stories. When all five pictures are finished they should tell a story.

2. Draw a picture of the baby Winona on an ordinary sized paper. Remember she was wrapped in the skin of a rabbit.
3. Save your picture.

Winona and the Fawn

Preliminary Information:

Winona is already showing signs of her special gifts and you will want to tell the children that she has a special affinity for animals. It was easier for people living so harmoniously with Nature to understand animals. You will want to point out the special love Winona felt for the fawn.

Discussion Questions:

1. Did Winona have work to do? What kind of work?
2. How did Winona find the fawn?
3. What did they do for the fawn's hurt leg?
4. How do you think Winona felt about the fawn? Have you ever felt that way about an animal?

Worksheet to Accompany **Winona and the Fawn**

Name

A fawn is a baby deer. It has a reddish brown fur coat with white spots. The fawn does not have horns. When the fawn grows up it loses it's white spots and the male deer grow large horns or antlers.

1. A fawn is a baby
   Fawns have white
   They lose their spots when they grow up, but male deer then grow

2. Winona's fawn was still very small and it was hurt. Underline all the phrases below that tell you how Winona felt about the fawn.
   Worried about the hurt leg
   happy to find the fawn
   wanted to help
   did not care
   wanted to run and play with the fawn
   did not want to feed her fawn
   hoped it would get well and strong
   washed the clothes

Suggested Activities to Accompany **Winona and the Fawn**

1. Add a second picture to your long sheet of paper.
2. Can you and several others make up a little play about finding the fawn. Act it out for others in your class.
3. Make up a small story about what you think happened to the fawn and how it felt when Winona found it? Write your story down.
4. Save your story.

Winona at On The Tree

Preliminary Information:

This is a good time to remind the children how very dependent the Plains Indians were on the buffalo. However as much as they needed the meat and skins they were never wasteful or cruel. They tried to kill quickly and only what they needed. Also remind them that without guns it required great skill to kill the huge, powerful buffalo and to stampede the animals over a cliff was a clever way to hunt them.

Point out the necessity for a completely cooperative effort. The hunters need the women to quickly take care of the killed animals so all worked together.

Indicate that On The Tree is a place name.

Discussion Questions:

1. Do you think everyone was excited when the rider came into camp with the news of the kill?
2. How did the children help get ready to go?
3. What did Winona do about her fawn?
4. Why was the fear of a hard winter gone?

Worksheet to Accompany **Winona at On The Tree**

Name

1. Do you know what a **travois** is? Look it up. Now can you tell how it was used by Indian People?

2. Draw a small picture of a travois in the box below.

3. Why do you think Winona took her fawn along on the journey?

4. You had a new Lakota word in this story. What does cheyaka mean?

Suggested Activities to Accompany **Winona at On the Tree**

1. Do a third picture for this story on your long paper.
2. Can you make up a little song that Winona might have sung as she traveled to On The Tree?

   It could begin this way:

   We are going to On The Tree

   Perhaps your teacher or the music teacher could help you put your song to music and write the notes down. Then you could sing it together.
3. Save your song.

Winona Becomes a Woman

Preliminary Information:

Wild berries and fruit were an important part of the diet of the Lakota and women and girls took the responsibility of gathering and preserving this supplimentary food.

You will also want to make the children aware of the importance of the ceremonies that indicated full adult status had been given the young girl. This was a very important event and Winona and the others were excited and anxious about it.

Discussion Questions:

1. How old was Winona when "twelve winters" had passed?
2. Why were Winona and her friends excited about their coming womanhood ceremonies.
3. What did receiving a white Eagle plume mean to a girl of there ceremonies?
4. What happened to Evening Song? How did Winona help rescue her?

Worksheet to Accompany **Winona Becomes a Woman**

Name

1. List 3 words that tell how Winona felt gathering berries and planning with her friends.
2. List 3 words that tell how Winona felt when she saw the monstrous snake in the cave.

3. Do you remenber, from the story, what would be done to the berries?
   First they would be
   then made into
   then placed in the sun to
4. Who was called to care for Evening Song when they returned to camp?

Suggested Activities to Accompany **Winona Becomes a Woman**

1. Draw the 4th large picture on your long paper.
2. Now that Winona was almost a woman you know a lot about her and you could write a long list of things about her like this:

   Winona was brave

   Winona was good

   She helped her friends

   It should be like a long poem when you finish.
3. Save your list or poem about Winona.

Winona - The Sacred Medicine

Preliminary Information

This is the culmination of the original promise that Winona was to be the "Keeper of Medicine". This story symbolized much of the beauty and mystery of Lakota beliefs. It also brings about a happy ending to Evening Song's plight from the previous story.

This concluding story in the Hoksila and Winona Series and you may want to review many concepts you have presented along with all the other stories.

Discussion Questions:

1. How long was Winona to stay in the sweat lodge?
2. Where was Winona on the fourth day when her mother went to see her?
3. Who do you think the man in white buckskin was?
4. Do you think there was something very special about Winona - The Keeper of Medicine?
5. Who was the "big buck" who raced out to meet Winona?
6. Do you think the story has a happy ending? why?

Worksheet to Accompany **Winona - The Sacred Medicine**

Fill in the blanks with words from the list below.

1. Winona was going to enter the
2. She would stay in the sweat lodge days.
3. A man dressed in white appeared to Winona.
4. The man told her about her special power and the sacred
5. When Winona put the plant into her mouth it burst into white
6. When Winona returned, the people heard singing by all the
7. Winona boiled the flowers and give the liquid to
8. Evening Song finally
9. At the very end of the story Winona got the white
10. Winona was the "Keeper of "

medicine	Evening Song
plant	awoke
sweat lodge	blossoms
buckskins	birds
plume	four

Suggested Activities to Accompany **Winona - The Sacred Medicine**

1. Complete the fifth picture about the last story. Now you can put up the whole picture on you classroom wall.
2. What was your favorite Winona story tell why you liked it best in a few sentences and draw something from the story you liked best to go with your sentences.
3. Use all of your pictures, stories, poems and other things you have saved and make a Winona booklet. You can make the same cover you used for your Hoksila booklet.

Winona

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(8)

The Winona Series Book I

WINONA

BY

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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Vermillion, South Dakota 57069

DEDICATED

to my daughter

Castle Renee

These are Lakota words you will find in these stories. Look at them carefully so you will know how to say them and know what the words mean.

Winona pronounced Win-o-na – This means first born girl.

Wian Hanska pronounced We-yan Han-ska – This means Tall woman.

Tokansila pronounced Toe-kan-she-la – This means Grandfather.

Cheyaka pronounced Chay-ya-ka – This means peppermint tea.

Winona was a little Lakota girl. She lived with her mother and father, Tall Woman and White Feather on the Cheyenne Tiyospaye.

Winona had been born when the leaves were falling and many people had come to welcome the birth of this wonderful child.

Tall Woman had a dream the night Winona was born. She had labored long but suddenly peace had come to her and she slept. While she slept, she dreamed. A tall man clothed in white buckskin came to Tall Woman and said, "The child you are carrying will be a girl child and a keeper of medicine. You will call her Winona, for your first born daughter. You will teach Winona these sacred prayers," and he began to pray.

He said, Winona will find a small plant on the prairie. The plant will have small pods, when Winona puts the plant into her mouth the pod will burst into beautiful white flowers. She will take these flowers and make a medicine which she alone will use to heal the people of their sickness. You will tell the people that Winona is a gift I am giving to them and she must be guarded carefully," the man faded into Tall Woman's dream and was gone.

When Tall Woman awakened she sent for the chief of the Tiyospaye. When she had finished telling the dream she prayed that she would be worthy of such a gift. The chief left her side and announced the dream to the people. Runners were sent to all parts of the Tiyospaye so all might hear the good news and make preparations for the birth of Winona.

After the chief had left Tall Woman's tipi, White Feather sent word to his grandmother that he wished for Singing Bird to come and deliver his child. All of the Lakota people chose the mid-wife carefully for it was known that the child would receive much of its character and personality from the first breath of life which was blown into it's mouth by the mid-wife. White Feather's grandmother was wise, strong and kind and White Feather wished for his first born to have the ways of this great lady. In the early hours of the morning, just as the sun burst through the mist, Winona was born.

The people had waited all night and when they heard the cry of the new born child they began to chant a song of thanksgiving to the Great Spirit (Wakantanka).

A great feast was held with many speeches, dancing and giving of gifts in her honor.

Winona was a beautiful child. Her skin was the color of the red-gold leaves, it was as though the falling leaves had given their life that her skin might be red-gold. Her hair was the color of the raven's wing and her eyes were deep pools of mystery.

She was wrapped in the skin of a rabbit and passed from hand to hand that all might see this keeper of medicine. The women of the Tiyospaye found tears rushing to their eyes as they held the child, the men placed their finger in her little hand and felt the strong grasp of the child and all hearts were filled with love and a deep understanding of creation.

The people were happy as were Tall Woman and White Feather.

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Winona And The Fawn

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The Winona Series Book II

WINONA
AND THE FAWN

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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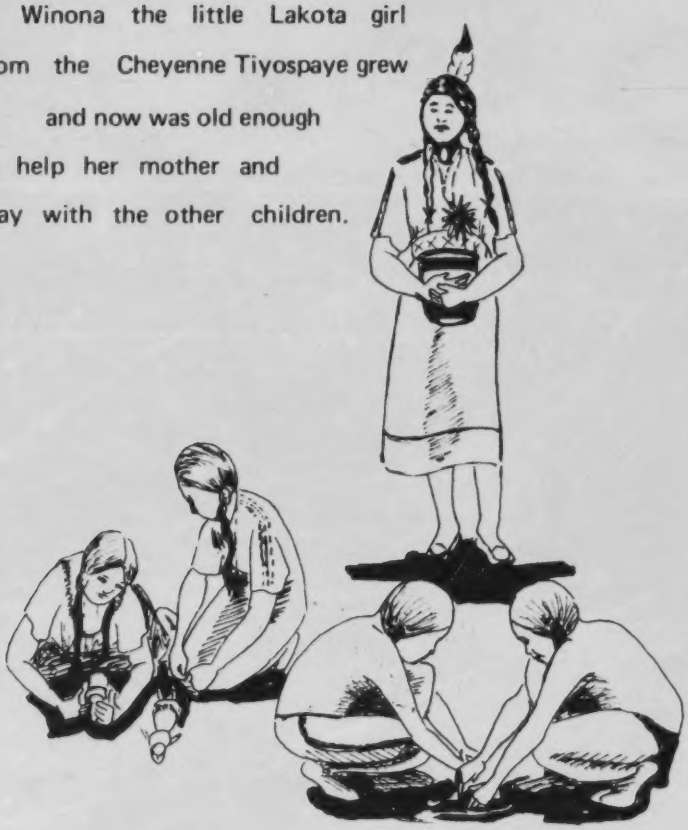
Vermillion, South Dakota 57069

DEDICATED

to my daughter

Castle Renee

Winona the little Lakota girl
from the Cheyenne Tiyospaye grew
and now was old enough
to help her mother and
play with the other children.



The people of the Tiyospaye watched Winona with interest for a keeper of medicine was a respected position. Wian Hanska also watched Winona carefully for she remembered the dream. She often spoke of it to Winona and she taught the sacred prayers to her as well.

The people marveled at Winona's way with animals. She seemed to talk to them and understand what they said to her.

3

One day Wiah Hanska took Winona to Cherry Creek to wash clothes. She dipped them into the water, pounded them on the rocks and hung them on the branches to dry. 4

When they were dry she rubbed them with a chalk like stone and once more the clothes became white and smooth.

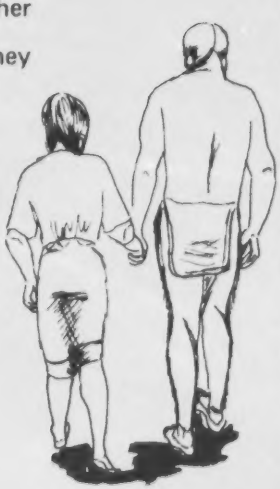
While Wian Hanska worked Winona learned. Soon she began to dream of the day when she would become a woman. Wian Hanska said, "Winona you may play along the creek for awhile but do not go too far away."

Winona thanked her mother and began to pick up stones to toss into the water. She had walked a short distance from her mother when her eyes caught movement in the tall grass. She listened carefully. She heard a cry for help. She moved slowly so that she would not frighten the animal.

When she came to the spot where the animal lay she was excited and concerned. She had loved the beautiful deer of the plains and now she would have a fawn of her very own.

She called to her mother, "Come I have found a fawn and it is sick." Wian Hanska ran to Winona, examined the fawn carefully and said, "Go to camp and tell your Tokansila that we need his help."

Winona ran as fast as she could, told her Tokansila what had happened and together they returned to Cherry Creek.



The fawn had a badly injured leg. Tokansila made a poltice of herbs to take away the swelling. He made a splint to protect the healing and lifted the fawn into his arms.

Winona watched her Tokansila and knew that the next time she would be able to care for an injured animal herself.

Each day Winona had chores to do. She helped her mother gather wood for the fire, helped carry water for drinking and cooking, and swept the tipi with willow branches.

She hung the buffalo robes in the clean morning air after each night and now she would have a new chore. The fawn must be fed and watered each day but Winona knew that this would not be work but fun.

She dreamed of the day when she and the fawn would race the wind through the trees and across the prairie. Always they would try to out run the wind as it swirled around them, leaped into the air, and crawled through the grass. When they were just about out of breath the wind would hiss them good-bye as it sped away on its never ending journey.

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Winona At "On The Tree"

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009419 (10)

The Winona Series Book III

WINONA

AT "ON THE TREE"

By
Evelyn Two Hawk

Illustrated by
B. Lou Hoyler

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Vermillion, South Dakota 57069

DEDICATED

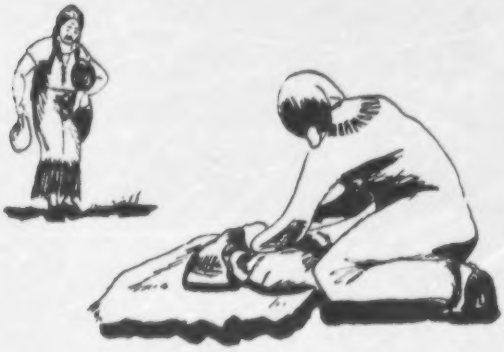
to my daughter

Castle Renee

The children of the Cheyenne Tiyospaye were playing games near the camp. There was much laughter and Winona was very happy.

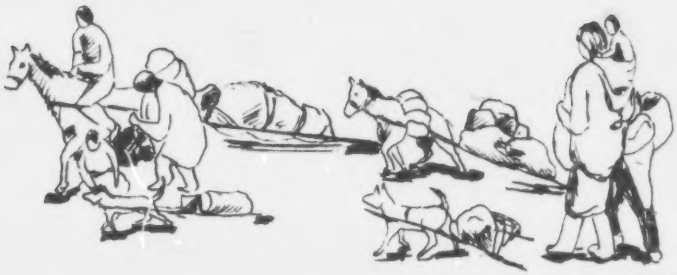
Suddenly someone shouted, "Look, a horse and rider." The children stopped their playing and ran to the camp. The women and old ones gathered around to meet the rider. Soon he was in the camp saying, "Make ready we have had a good kill and all are to come at once to "On The Tree," the Tatanka must be butchered as quickly as possible."

Everyone rushed to their tipis. The old men caught the horses and tied on the travois. The old women sharpened the knives, and made ready the skin bags for storing meat. The women packed the things they would need for a three day trip.



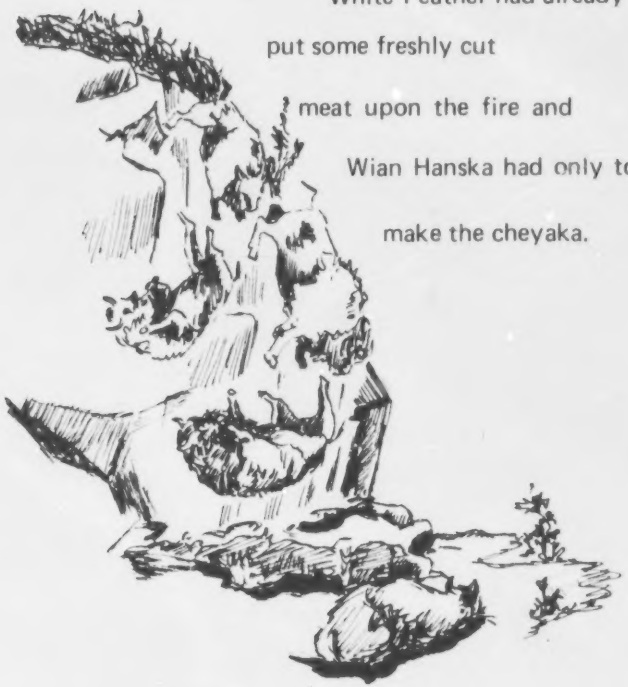
The children tried to help. They ran erands and carried the packed things to the travois. Winona suddenly remembered her fawn. She called the fawn to her side and put a lasso around its neck, then she tied the lasso to Wian Hanska's travois. All was ready and the journey began.

They walked fast behind the horses for they wished to reach "On The Tree" before the sun had made its journey across the sky. When they reached "On The Tree" it was beginning to grow dark but the camp fires sent out a warm flow of welcome.



White Feather ran out to meet Wian Hanska and Winona. He laughed when he saw the fawn had come too.

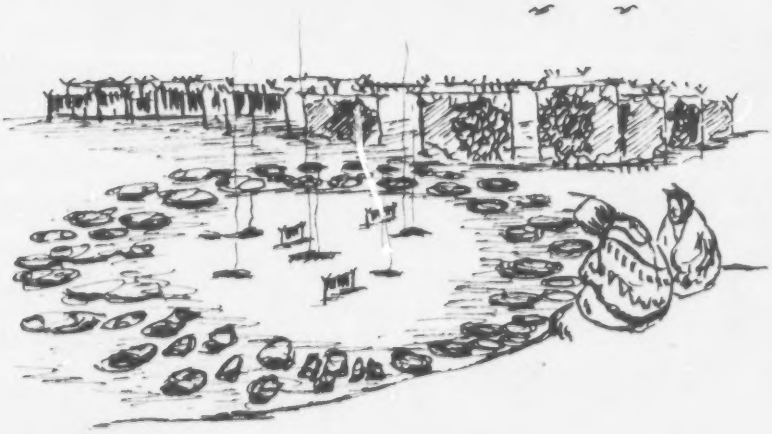
White Feather had already put some freshly cut meat upon the fire and Wian Hanska had only to make the cheyaka.



They sat down to eat and to listen to the story of the hunt. White Feather was excited as he told of the many tatanka they had found grazing at "On The Tree." The men had decided that if they could stampede the herd they would fall over a deep bank by the river. It would be easier to kill the injured animals if they were down already.

When the stampede had been accomplished the warriors had climbed down the bank and found fifty tatanka were hurt. They killed them swiftly so the animals would not be in pain too long. After they had carried the hides and meat to a small wooded area, they had sent the rider to bring the women.

Soon all the campfires were burned out. The people slept, their stomachs were full and now the fear of a hard winter was gone.



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Winona Becomes A Woman

0094119

(II) The Winona Series Book IV

WINONA
BECOMES A WOMAN

by
Evelyn Two Hawk

Illustrated by
B. Lou Hoyler

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DEDICATED

to my daughter

Castle Renee

The time of growing and learning passed quickly. Twelve winters had come and gone. Soon Winona would be a woman.

The people of the Cheyenne Tiyospaye waited patiently for Winona to reach her thirteenth winter. They waited for the medicine promised so long ago in a dream the night Winona was born.

1

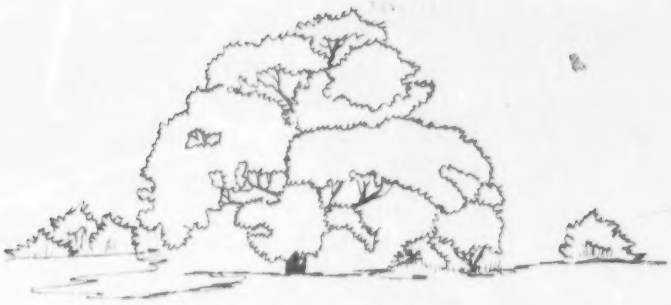
One day when the fruit had ripened on the bushes Wian Hanska and the other women of the camp made preparations for berry picking. When everything was ready they called Winona and the other girls of their camp. They said, "Today we are going berry picking and you are to come with us." They had decided that they would go to Green Grass.

2

As they traveled the women talked about their families and the good times they had had this past year.

The girls talked about their coming womanhood. This would be an exciting time for them, the ceremony was so beautiful. The sweat lodge was not a mystery to them.

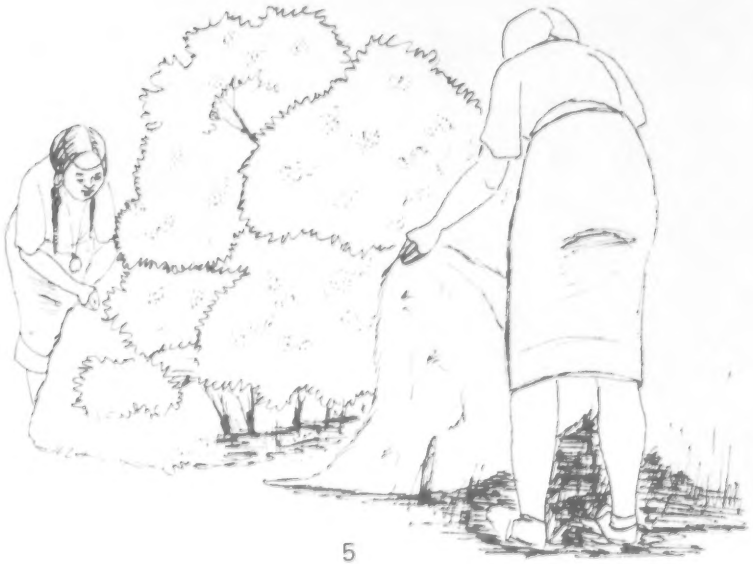
They were excited about the purification and cleansing of their bodies, minds, and souls. Winona secretly hoped that she would be given a white plume to wear in her hair. The white plume to wear was from the mighty Eagle and was given to



the girls when they were held in high esteem by the people of the Tiyospaye and their parents.

Time passed quickly with the talking and laughing. Very soon they arrived at Green Grass.

The women lay large skins under the bushes; meanwhile the girls cut branches from the trees.



When all was ready Winona and the other girls beat the bushes with their sticks. The berries began to fall onto the skins.

The women put the berries into their bags.

6

When they returned to their camp the berries would be pounded, patties made and placed in the sun to dry. Soon it was time for lunch. As they ate their lunch Wian Hanska suggested that after the lunch the girls should go along the little stream, which flowed near by, to find cheyaka. She had smelled the wonderful fregrance and it would be nice to dry some cheyaka as well.

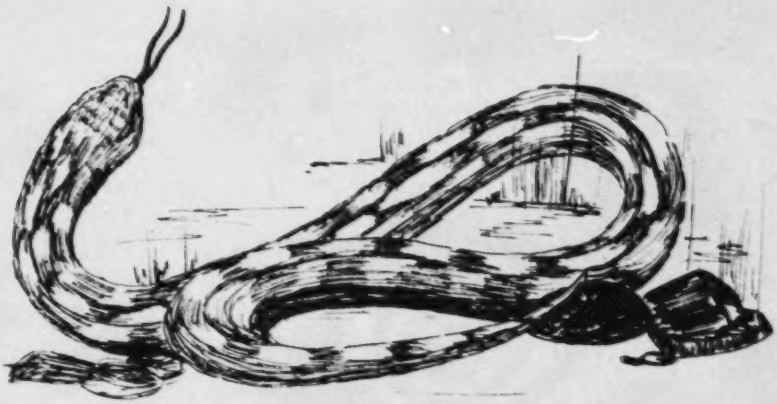
The girls agreed and as soon as lunch was finished they went off in the direction of the little stream.

The area was shaded by many trees and bushes. They could feel the dampness of the earth as they walked. Quietness was all around them. One of the girls said, "This is a strange place." No one answered.

They found the cheyaka along a bank. They went down the side of the bank and began to pull the cheyaka from the ground. At that very moment one of the girls screamed and fell to the ground.

Winona ran to her side. She was lying by a large cave-like opening in the bank. Winona looked into the hole.

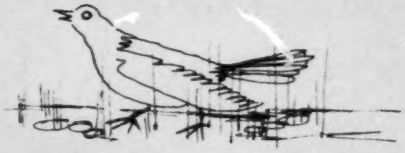
It was so dark at first that she couldn't see anything, then there it was, a monstrous snake, nothing like she had ever seen in her whole life. She ran to the other girls shouting, "Hurry! Help me carry Evening Song, we must leave this place at once." The girls gathered Evening Song into their arms and rushed toward their camp. The men saw them coming and went out to meet them.



Just as soon as possible the medicine man came to care for the girl.

One moon had passed and Evening Song was still unconscious. Winona knew that she must help her friend if she could.

The preparations for Winona's purification began. She had become a woman as the leaves fell to the ground.



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Winona And The Sacred Medicine

Bruce Miller for Educ.
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0094119
(12)

The Winona Series Book V

WINONA
AND THE SACRED MEDICINE

by

Evelyn Two Hawk

Illustrated by

B. Lou Hoyler

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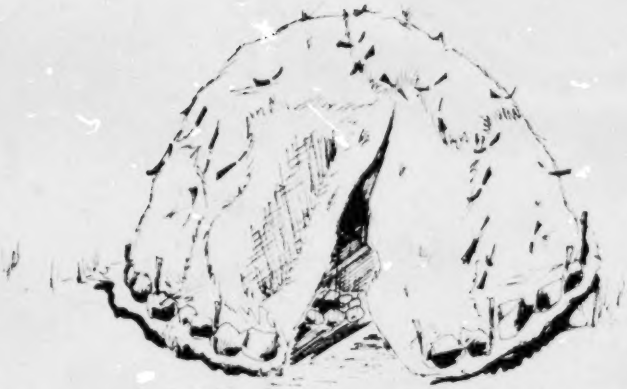
DEDICATED

to my daughter

Castle Renee

The leaves fell on the Cheyenne Tiyospaye. A crisp cool wind blew across the prairie giving a mournful cry as it passed the Tipi where Evening Song lay.

Winona arose early in the morning just as the birds awakened to greet the first rays of dawn. This day Winona would enter the sweat lodge for her cleansing and purification. She would remain in the sweat lodge for four days. When the time was completed Winona had a promise which must be fulfilled.

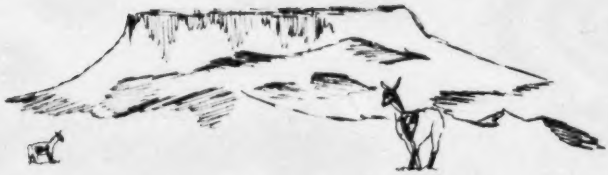


The people of the Cheyenne Tiyospaye had come to keep vigil with the Keeper of Medicine. They brought enough provisions with them for they did not know how long they would stay. Wakantanka moved in his own time and they must be patient a little longer.

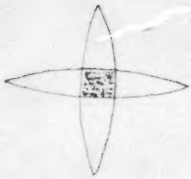
Wian Hanska had made all of the necessary preparations. It was time for Winona to enter the sweat lodge. Winona walked to the sweat lodge and entered.

The four days of waiting passed slowly for everyone. On the fourth day Wian Hanska went to the sweat lodge and found it empty. She called White Feather and together they went to the Medicine man.

He said, "The Keeper of Medicine is on a journey. Wakantanka walks with her. We must wait."



All was dark over the earth as Winona stirred from her sleep. A man dressed in White Buckskin stood by the door of the sweat lodge. No words passed between them but W.nona knew that she must go with him. The moment she stepped from the sweat lodge the earth became gold and it seemed to be covered with a mist which danced with fire as they walked. Some time had passed before they came to a place which Winona knew as Eagle Butte. The man spoke for the first time.



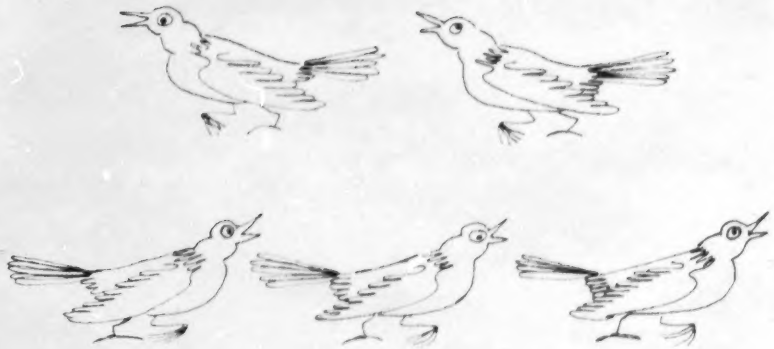
"Many winters ago you walked this earth then your time came for you to go among the spirits. You lived with them but you felt a great longing to live in the land of the Lakota again. I heard a great cry from my people of the Lakota nation. A strange people were coming from across the great waters. They would bring with them sickness and my people would die for they are a pure people who have lived close to me and my creation.

211

Therefore I called to you and sent you among the Lakota once again as a baby. Now you are a woman and it is time for you to pick the sacred plant." He pointed to a plant which had no beauty. It was brittle but the top was covered with pods.

Winona picked the plant and put it into her mouth, instantly the pods filled her mouth with beautiful white blossoms.

The man said, "Go to your people that they might live." As Winona began her journey to her home, she found the plant scattered here and there on the prairie.



It was evening. The people of the Tiyospaye suddenly heard all of the birds of the earth singing at once. They left their campfires and watched the hills. Suddenly a big buck raced past them and went out to meet Winona.

A great shout of joy was heard as the Cheyenne Tiyospaye welcomed Winona.

215

Winona boiled the flowers of the sacred plant and took it to Evening Song.

She carefully poured the liquid into her mouth. Evening Song awakened.

217

The Medicine man came and prayed for Winona and Evening Song.

218

The Cheyenne Tiyospaye were filled with joy for the dream had been fulfilled. The chief came forward and placed a white plume in Winona's hair.